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On a true knowledge of the Gospel.

THIS subject opens a field of contemplation, as extensive as it is pleasing. All, therefore, that can be attempted in the present essay, is but to draw some outlines of the subject, and sketch a few general hints, upon which the reader may profitably enlarge, in his own meditations.

But, before we proceed to a direct inquiry into the nature and properties of that peculiar knowledge by which the people of God are distinguished and blest, it is expedient to consider, who, or what is the efficient cause of it. This will discover to us a foundation, upon which the superstructure of the Christian's faith may with safety be reared;—a foundation, which, alone, will eventually ensure his pleasing hope of eternal life.

By looking into the scriptures of truth, we are taught, that all the infinite provision God hath made in the gospel, by the atonement of his Son—together with all the instruction of his word, and the external calls, offers and invitations of his grace, separately considered, will not ensure the salvation of a single soul of our lost race. The offers of the gospel, truly are made to all—but why do not all accept?—Why do any accept and not the rest? Why is it that only some of the many who hear, do know the joyful sound of the gospel? Who is it that makes them to differ? They are, by nature, children of wrath, even as others, and as much opposed to the grace of the gospel, as those who finally reject it. Have they, therefore, any thing, in themselves, whereof to glory? Is it owing to any superior virtue or skill in them? Is it brought about and effected by any wisdom or strength of their own? Let the word of God answer these questions. It is abundantly full and conclusive, and all his people will say, Amen.

Thy people shall be willing in the day of thy power.

I will give them an heart to know me that I am the Lord.

I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

Not by might, nor by power, but by my spirit, saith the Lord.—Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.

No man can come unto me, except the Father who hath sent me draw him.

You hath he quickened, who were dead in trespasses and sins.

By grace are ye saved thro' faith, and that not of yourselves, it is the gift of God.

We are his workmanship, created in Christ Jesus unto good works.

Not for works of righteousness which we have done, but according to his mercy he saveth us, by the washing of regeneration, and the renewing of the Holy Ghost.

But time would fail to recite half the passages of scripture, equally clear and decisive upon the point. This is the uniform language of God's word. It is a foundation stone in the gospel scheme of mercy. It is the finishing display of God's infinite grace to a ruined world. God's peculiar people are redeemed, not only by price, but by power. God doth not only begin, but accomplish the glorious work. He doth not only lay the foundation, but the top stone of our salvation. Christ doth not only save his people from wrath, but he saves them from their sins. He is the author and finisher of their faith. It is owing but to sovereign interposition of divine grace, and the almighty, renewing influences of the spirit of God, that the benefits of Christ's redemption are savingly applied to the souls of his redeemed; and it is provided for, and promised in the covenant of redemption, that Christ's people shall be drawn to him. "This shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people."

We will now particularly inquire what is directly implied in a true and saving knowledge of the gospel.

1. It necessarily presupposes spiritual life in the soul. This consists in supreme love to God, an heart conformed to his true character, and the whole gospel plan of salvation. It is a communication from the spirit of God, by which the soul is assimilated to the moral perfections of Deity, and hence is called a participation of the Divine nature. The image of God is enstamped on the heart. "If any man be in Christ, he is a new creature—he is renewed in *knowledge* and true holiness, after the image of God his creator." He hath the same mind in him which was also in Christ. This disposes him, in imitation of the example of Christ, to that line of conduct, which, by its fruits, is a manifestation of the image of Christ. Hence believers are said to receive of his fulness, and grace for grace. His fulness is the source from which we derive the sanctification and perfection of our natures; for he hath the spirit without measure, and it hath pleased the Father that in him should all fulness dwell; and so it is grace for grace, or grace in the copy, corresponding to grace in the

original; such as love to God, benevolence to men—meekness, humility, forgiveness of injuries, patience under sufferings, resignation to the divine will, and zeal above all things for God's glory.

This may lead us to see the propriety of that expression of scripture, Christ formed in you, and Christ in you the hope of glory. His moral character is formed in the heart of every true believer, by the power of the Holy Ghost; as his human nature was conceived, by the same power in the womb of the virgin.

I would observe further, that knowledge, of whatever kind, is the predicate of some kind of life. The animal and the rational life have each their knowledge, which is peculiar to them; and so too has the spiritual life. This knowledge is so necessary to this life, that it is in some places put for life, as in *John* xvii. 3. "And this is life eternal, that they might *know* thee, the only true God, and Jesus Christ whom thou hast sent." To know God, is to love his character, law and government; and to know Jesus Christ, is to acknowledge and embrace him, in his mediatorial character, and experience the power of his resurrection upon our hearts.—This is to know God and Jesus Christ, and this knowledge is declared to be eternal life.

2. A true knowledge of the gospel implies a spiritual taste and discernment. This is evident, as well from the very nature of the thing itself, as from the many declarations of scripture which may be brought in point. The difference of taste forms the first, and most essential difference of moral character, between the saint and the sinner; and a spiritual discerment is a fruit of this spiritual taste—it is the exercise of it, in the perception of the reality, excellency and moral beauty of divine things. As by the natural sense of tasting, we discern and distinguish natural objects by that quality in them adapted to this taste; so it is in regard to the discernment of spiritual objects by the spiritual taste; and a spiritual taste is as necessary in order to this discernment, as the natural sense of tasting is to the other. And hence we find the word thus used in scripture. As new born babes desire the sincere milk of the word, that ye may grow thereby, if so be, ye have *tasted* that the Lord is gracious. This is a spiritual taste; and the desires it excites, are here compared to the feelings of an infant crying for the breast, and nothing else will pacify it. So the child of God craves the spiritual nourishment of divine truth, and can feed upon nothing else. His taste is so accurate and discerning that he cannot be deceived, or imposed on by any counterfeit resemblances. He desires the pure uncorrupted doctrines and truths of the gospel, and nothing else will satisfy him. Nothing but the sincere milk of the word can please his taste, or administer to his spiritual nourishment and growth. A true knowledge of the gospel, therefore, implies a spiritual discernment, or a realizing, pleasing sense of those truths which the gospel contains. The gracious heart is prepared to receive, and readily embrace every divine truth, as soon as ever the objective knowl-

edge of it is presented. As it comes from God, it suits the heart which is conformed to him and bears his image. All the words of Christ are pleasing and agreeable to the taste of the heart, where he is formed the hope of glory. This is plain and easy to conceive, and is the great thing effected by the change of heart in regeneration. It lays a foundation in the heart to relish divine manifestations—to be pleased with the truth—to see things as they are, that is to see them, and be affected towards them, in the same light, and with the same affections, according to our capacity, as God doth; to see and acknowledge our own characters in the light of God's law, and apprehend the beauty, wisdom and propriety of the gospel, as a glorious dispensation of God's grace—a safe and all-sufficient remedy to the sinner in his guilty, lost and ruined state. This is Godliness. This is to know the gospel.—We must have that light and discernment by which we can realize our guilt and wretchedness, in order to realize the glad tidings of the gospel, and the joyful sound of mercy. A sinner who is in carnal security—blind to his own character and state, and insensible of his guilt and danger, sees no wisdom, nor glory in the gospel—feels no need of the salvation of Christ and knows nothing about it; for he has no spiritual discernment. This is expressly declared in 1 Cor. ii. 14. in which, as in many other parts of scripture, knowledge is used to express scriptural discernment. "But the natural man receiveth not the things of the spirit, for they are foolishness to him, neither can he *know* them, because they are spiritually discerned—but he that is spiritual judgeth all things." For want of a spiritual taste, he has no relish for spiritual objects—they are foolishness to him—and for want of a spiritual discernment he cannot know them, any more than he can see sounds, or hear colors. This is further illustrated in the preceding 9th verse.—"But, as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This, though it may have an ultimate reference to the unutterable glories of the heavenly world, yet, from what immediately follows, it evidently has a primary and special reference to the light and enjoyment Christians have in the present state, from foretastes of glory, and the earnests of their future inheritance; for the Apostle adds, "God hath *revealed* them unto us by his spirit." And in the 12th verse, "Now we have received not the spirit of the world, but the spirit of God, that we might know the things that are freely given us of God."

Nor is it any objection to this construction, that the blessings of Christ are incomprehensible, and therefore, cannot be the objects of our knowledge, when we compare this with another passage in Ephesians iii. 17. and onwards. "That ye being rooted and grounded in love, may be able to *comprehend* with all saints, what is the breadth and length, and depth and heighth; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the ful-

ness of God." These are mysterious expressions, and can be understood, only by a spiritual discernment. The Apostle speaks of our comprehending the measure of that which is infinite, of knowing that which passes knowledge, and of our being filled with the fulness of God. But this is parallel with the forecited passage, eye hath not seen, &c. The meaning of which is, that those things in which the Christian's enjoyments consist, are of such a nature, so spiritual and refined, that they are not the objects of our senses—neither are they attainable by our natural understandings, and the exertion of our natural powers. Eye hath not seen them, nor ear heard them, nor the heart of man conceived of them, but God hath revealed them to us by his spirit.

3. A true knowledge of the gospel, implies an established persuasion and certainty of the things known. This is a natural and inseparable consequence of a true spiritual discernment. It tends to establish the Christian in the truth; and the Apostle speaks of this establishment as an essential mark of the Christian character. Col. i. 23. "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven." The internal evidence, the Christian hath of his religion, is more weighty, powerful and conclusive, and tends more to establish and confirm his faith, than every argument from without; and all the conviction he could otherwise obtain by the improvement of his reasoning and intellectual powers. The difference appears to be as great as that between the evidence of hearing and seeing. What I receive from the information of another, respecting any person or place, I may believe and assent to; but if I have myself seen the person, or been to the place, I have greater evidence from my own observation, than I could have by information. I not only believe it, but I know it, with all the certainty with which I can know any natural object. And can I entertain a doubt, while the object is before my eyes? Would it be rational for me to be so unbelieving as to scruple my senses, and seek after some greater evidence? Where shall it be found? And if we can obtain such a knowledge of natural objects, as will exclude every doubt, is it not reasonable to suppose that God hath given us the means of knowing, with at least an equal certainty, spiritual objects, which are of infinitely greater importance to us? It surely is, or there could be no meaning in that spiritual knowledge, of which the scriptures so much speak. It is true, this is the knowledge of faith, but that is as certain as the knowledge of sense—and indeed more so.—Can we have higher evidence than the divine testimony—the truth of God in the declaration of his word? And cannot our internal and spiritual sense of spiritual objects, be as discerning, as keen and accurate as our natural senses are of natural objects? This is the representation the Bible gives us of the matter. "He that believeth hath the witness in himself."—He has that experience of the

power of divine grace upon his own heart, which gives him full conviction. He sees such beauty in God's word, such divine wisdom and glory in the whole, and every part of the gospel plan, that he knows it to be from God. Our Saviour told the Jews, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall *know* of the doctrine whether it be of God, or whether I speak of myself." He shall *know* of the doctrine—he shall not be in doubt, or hesitation about it; at a loss whether to believe or disbelieve it, but he shall *know*. If the mind be but rightly disposed toward God, he will at once embrace the gospel, and is prepared to be established, grounded and settled in the truth. "I am the good Shepherd, and know my sheep, and am known of mine—they know his voice—a stranger will they not follow, but flee from him, for they know not the voice of strangers.

If these ideas be just, (and I consider them supported by the Bible,) they may teach us what to think of that boasted liberality of sentiment, which, by many, is extolled as the glory of the age. This seems to consit, not so much in a man's believing his own sentiments as every one's else, or his being so unsettled and undetermined in his own religious faith, that he can believe that another, who thinks entirely contrary to him in every point, and perhaps denies the essential, fundamental truths of the gospel, may yet be as right as he, and so embrace him as a good Christian—both journeying to heaven, tho' by different routs. Is this the effect of a spiritual discernment? Is this true liberality? Is this the exercise of the Christian spirit? Is this a gospel faith? Is this to be fully persuaded in one's mind, and settled and grounded in the truth? With as much propriety and with infinitely less hazard, might the Christian give up the evidence of his natural senses—and if, while in the act of tasting honey, a by stander should say, it is vinegar, and another, it is gall, he should liberally acknowledge, and say, it may be you are right—it may be vinegar, or it may be gall; I am not certain it is honey, and we may all be right. Would not such a man be viewed an idiot? And is the religious liberality I have described less ridiculous? It is vastly more so, and it is simply owing to the want of a spiritual discernment, that it is not viewed in this light.

This knowledge, of which I have treated, will correct the errors and mistakes of mankind respecting the proper objects of happiness, if they will impartially view themselves in the glass which the gospel holds before them, and submit their reason, judgment and choice to the direction of the unerring wisdom of God's word. But alas! how widely different do they appear—how contrary to each other in their nature and tendency when bro't into a comparative view! The men of the world manifest a temper and disposition of heart, wholly dissimilar, and contrary to that which characterizes the children of God, and in the exercise of which their comfort and enjoyment consist. Alas! they are blinded by their prejudices, not only to their own character, but to the only proper ob-

ject of happiness and the way of obtaining it. A deceived heart hath turned them aside, and hence they call evil good, and good evil; put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter; misery for happiness, and happiness for misery. They are strangely and unreasonably disaffected towards the true character of the blessed God, and hence all his ways are displeasing to them; and hence too their prejudices are extended, and carried through to every part of that system of truths and duties which is built upon the character of God as its foundation, and is revealed and unfolded to us in his word. The pride and arrogancy of their hearts is so great, that they will not bow to the authority, nor submit to the government of God. "The wicked, thro' the pride of his countenance, will not seek after God; God is not in all his thoughts." Men of the world have such mistaken views of God, of the nature of his service, and the duties he requires of them, as to think that in devoting themselves to him, they must abandon their own happiness, and give up every comfort and enjoyment in life. To such dangerous errors, men are exposed by spiritual blindness, and a carnal taste. But is any such idea involved in the subject to which we have now attended? Is it in any measure conveyed or countenanced in the infallible instruction of God's word? There we read, "Blessed is the people who know the joyful sound." Is then the knowledge of the joyful sound of the gospel destructive of our happiness and comfort! Do the love and service of God, in the least deprive us of the enjoyment of created good? And is it the same to walk in the light of God's countenance, as to walk in the bitterness of spirit, in sorrow, and melancholy sadness? No. The very reverse of all this is truth. Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. Godliness with contentment is great gain." Instead of diminishing, it vastly increases our enjoyment. The happiness of a rational being must be a rational happiness, and not the happiness of a brute. The practice of religion is the most rational employment, and therefore affords the only happiness which is suited to the nature, satisfactory to the desires, and corresponding with the dignity of a rational being. In darkness, it gives light—in adversity, comfort—from evil, it derives good—from bitter, extracts sweet—in pain, it affords pleasure, and in the agonies of death, inspires a song of triumph, in the blessed hope of eternal life. "Great peace have they that love thy law, and nothing shall offend them. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."—Oh, taste and see that the Lord is good. Let us give over every other pursuit of happiness, chuse the comforts religion affords—acquaint ourselves with God, and thereby good shall come unto us.

ASAPH.

Adam a Figure of Christ.

THE word figure, as it is used in the scriptures, and in common authors, frequently

signifies some image, or representation. The holy places, in the temple, were figures of the heavenly places, in Christ Jesus; and the figures of the cherubim, which were carried in the temple, were images or representations of the Angels, which surround the throne of heaven. In this sense, Adam was a figure of Christ. He was in many things an image, or representation of Christ. And hence the Apostle calls him "the figure of him that was to come," and in writing to the Romans and Corinthians, he enlarges on the resemblance between them.

It may be remarked, that figures are usually inferior to the thing, which they are designed to represent. The whole Levitical economy was figurative of Christ and his dispensation; but the priests, sacrifices and temple of that dispensation, were altogether inferior to the Great High Priest, the sacrifice which takes away sin, and the temple of God which is above. So it may be found, in contemplating the subject, that Adam was far inferior to Christ in those things, in which he was a figure of him.

Besides: Figures rarely comport in all respects with the object they are designed to represent. There may be a striking resemblance in some things, and none at all in others. A marble statue, suitably formed, is the figure of a man, but it is the figure only of his shape, it is no representation of him in its color, the materials of which it is composed—no image of his life, motions, or moral character. In all these things it is entirely different: So by attending to a comparison between Adam and Christ, we may find, that in some things, Adam was a striking figure of him; but in other things he bore no resemblance to him, any more than the golden cherubim over the mercy seat, in the temple, resembled, in all things, the living ones with God in glory.

It may be proper to notice some things, in the first place, in which Adam was unlike to Jesus Christ, and then other things in which he was the figure of him. He was unlike him in his person. Adam was a mere creature—was but of yesterday, frail, dependant and had no power of his own. But Christ is the same yesterday, to-day and forever—is called the mighty God, and has all power in heaven and on earth. Though he became man also, he still retained his divinity. "In him dwelleth all the fulness of the God-head bodily." "The first man, Adam, was of the earth, earthy; the second man was the Lord from heaven." Adam was the Son of God only by creation, Christ by generation was the only begotten of the Father. The difference in person was very great.

Adam was also different from Christ, and wholly opposite to him, in his moral character.—Their characters were directly contrary to each other in those things in which he is to be considered as the figure of Christ. The Apostle is not speaking of him as he was before his apostacy, but in his apostacy, when he calls him the figure of him which was to come. This will appear evident when we come to notice those things, in which he was a figure of Christ. Adam was in the act of rebellion against the expres

command of God, eating of the forbidden tree, which was to be a witness for Adam, that he acknowledged God as his sovereign, or a token that he cast off his allegiance. But Christ was infinitely holy, and came to do the will of his Father, who is in heaven. God testified of him that he was his beloved Son, in whom he was well pleased.

As Christ and Adam were different in every thing which respected person and character, so they were also in the effects and consequences which their doings had upon others, as will be particularly noticed in its place. Besides: Adam, in the matter in which he was the figure of Christ, acted without any regard to those whom his deeds affected in their most interesting concerns. But Christ, in what he did, was actuated by a spirit of the most wonderful love and compassion for those whom his conduct affected.—Nothing can be more remarkable than the indifference of the one, and the benevolence of the other, towards those who were concerned. Our Lord and Adam differed from each other in many other respects, which might be mentioned. But sufficient notice has been taken of their difference. Let us hasten to consider,

Secondly, some things in which Adam *was* a figure of Christ. Adam was the Father of an innumerable progeny, which were to descend from him in his moral likeness; in conformity to the universal course of providence, by which all creatures propagate their own likeness, not only in body, but in their natures and dispositions. The whole race of mankind descended from him.—This is revealed to us, and testified by the scriptures. Nor is it unlawful, where we have scripture testimony, to adduce other evidence also, for particular reasons. That mankind are all of the same species is evident from the analogy of nature, among other animals, for the progeny produced by the mixture of animals of different species, will never propagate, which does not hold true of the different colors and complexions to be found among mankind, and so proves by analogy, that they are all of the same species, and so derived from one common head, even Adam.

So Christ also is a Father.—He is called the everlasting Father. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father. His seed is also an innumerable company which no man can number. Isaiah speaks of him as a Father having a seed, saying, When thou shalt make his seed an offering for sin, he shall see *his seed*.—All his disciples are the sons and daughters of the Lord Almighty, because they are born of incorruptible seed—are created anew in Christ Jesus, and have his spirit. They derive their regeneration, or being quickened from spiritual death, from him, and from the agency of the holy spirit, whom he hath sent into the world. Christ, speaking of the new birth says, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and

they that hear shall live. The Son quickeneth whom he will.—These are his seed, and they are like him in their moral characters, as the natural seed of Adam are like their Father. Thus Adam is an image of our Lord, inasmuch as both are the common fathers of their respective seed, who derive their moral qualities from them; and so are essentially affected by them. For what is so essential, as the moral qualities of a rational and immortal being? In evidence of this we read, "By one man *sin* entered into the world, and death by sin, and so death passed upon all men, for that *all have sinned.*" Thus sin, or an evil moral character, is the consequence of Adam's apostacy to his posterity. But Christ came to save his people from their sins; and from his fulness they have all received, and grace for grace, even an abundance of grace, and so became holy.—They shall be like him, for they shall see him as he is.

Further: Adam was a figure of Christ, in that his conduct affected the natural lives of his seed. And what Christ has done affects the natural lives of his seed, not indeed in the same manner; for one renders them mortal, and procures their death; the other raises them from the dead, and renders them immortal. On this subject the Apostle writes to the Corinthians. For since by man came death, by man came also the resurrection from the dead; for as in Adam all die, so in Christ shall all be made alive. Of the body he says, It is sown a natural body, it is raised a spiritual body. The first man is of the earth earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthly, and as is the heavenly, such are they also which are heavenly. This corruptible must put on incorruption, and this mortal must put on immortality. Christ is the first fruits from the grave, and the Apostle argues the certainty of the resurrection of his people, from the resurrection of their head. Indeed Christ will raise the bodies of the wicked also, but not as being their Father, but their judge and executioner. They shall come forth to shame and everlasting contempt—to the second death.—And, therefore, the Apostle, when writing to the Corinthians, on the effect of Christ on the bodies of his people, makes no mention of the resurrection of the wicked.

Moreover: Adam was a figure of Christ, in that the consequences of what they both did, were to their respective seed, of the most interesting nature, as to their standing with God. By one man came sin into the world. And as Adam introduced sin into the world, and all have sinned, so their standing with God is a state of condemnation for their sins.—The wages of sin is death, death hath passed upon all men, for that all have sinned. The judgment was by one to condemnation. By the offence of one judgment came upon all men to condemnation. By one man's disobedience many were made sinners. We are not, however, to understand by this, that men are condemned for Adam's sin, or that they will at the day of judgment be called to answer for it, or be punished as

though that were their sin. They will be condemned only for their own sins, yet their sins are the consequence of Adam's apostacy, from whom they have received their natures and moral propensities. All derived from him, are such as the fountain from which they proceed—are sinful, and hence every one deserves death for his own sin.—All are condemned—his whole posterity are ruined.—But as Adam ruined all his seed, so the free gift through grace by Jesus Christ is much more efficacious on his people. Their standing with God is a state of full justification. Not merely *in consequence* of the atonement of Christ, as condemnation came in consequence of the sin of Adam, but *by virtue* of his atonement and righteousness. Adam could not be the means of condemnation, only as his seed was sinful also. But Christ's atonement is the meritorious ground, and the only meritorious ground of the justification of his seed. And therefore it is written, But *not* as the offence, so also is the free gift; for if thro' the offence of one, many be dead, *much more* the grace of God, and the gift by grace, which was by one, Jesus Christ, hath abounded unto many. Here is a vast difference. Adam was but the occasion of the condemnation of his posterity, Christ the meritorious cause of the justification of his children. Adam's seed are condemned only for their own sins, Christ's are justified, not for their own righteousness at all, but only for the sake of their Redeemer. This is one part of the superior efficacy of which the Apostle speaks. This superiority cannot respect the numbers affected by Adam and Christ, for surely no more can be saved by Christ, than were lost by Adam. The preeminency which the Apostle gives, must therefore respect the efficacy of Christ in justification, and not in the numbers justified. Therefore, as the numbers are not respected. the reasoning of the Apostle does not give us any information how many will be justified; though perhaps more will be eventually saved by Jesus Christ, than will be finally and forever lost in consequence of Adam's sin.

Again: Another thing in which "the offence" by Adam is not as "the free gift" by Jesus Christ, the Apostle notices in the 1st chap. of his epistle to the Rom. and which is this, Christ saves his people, after they were ruined by Adam, and notwithstanding all the opposing influence of the apostacy for their destruction; and besides this, he saves them notwithstanding all the many offences that they have themselves committed. Many of those whom Christ saves are among the number of the chief of sinners. Their guilt is incalculable, and yet Christ's atonement is sufficient for their pardon; whereas the sin of Adam could not bring condemnation upon any that were themselves righteous. In this respect the difference between them is great, and the preeminence is infinitely on the side of Christ. Adam was in this matter as faint a figure of Christ as the brazen serpent on a pole was, as the type of Christ upon the cross. Where sin hath abounded, grace did much more abound. And *not* as by one that sinned so is the gift, for the

judgment was by one to condemnation, but the free gift is of many offences unto justification.

The Apostle also, in this connexion, mentions another thing, in which Christ as the head of his spiritual seed is much greater than Adam, and in which, to prevent any mistake, he limits the effect, and confines it to those only who have received abundant grace and mercy from Christ. For if by one man's offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteouness, shall reign in life by one, Jesus Christ.—That is, if death reigned by means of one man's offence, much more shall they reign in life by Christ, who have themselves received from him abundance of grace, and are justified by his righteousness. Those who have already received grace from Christ, have by that an assurance of justification thro' his glorious redemption. Their faith is the substance of things hoped for, and the evidence of things not seen—the earnest of their future inheritance in glory, and an assurance, by way of benefits already received, that they shall inherit the promises. This teaches us clearly that the application of the benefits is only to the spiritual seed of Christ, who partake of his spirit.

Again: Another thing in which Christ has the preeminence over the figure, is the glory to which his children shall be exalted. They shall rise to an unspeakably greater height of blessedness and glory, than that from whence they have fallen, thro' the apostacy of Adam. They are interested in an infinite righteousness, the righteousness of Christ. Whereas by the covenant of works, had they continued holy, they could have been interested only in their own righteousness, as the ground of favor and rewards. Their exaltation also will now redound to the glory of Christ alone, whom the Father delighteth to honor, and who is worthy that for his sake, blessings should be bestowed with an unsparing hand, upon those whose exaltation is the glory of their Redeemer. They shall not be restored to Eden, but to heaven itself, where they shall be in union with their Lord, as the members are united to their head. In this respect therefore, Christ is vastly superior to Adam.

We shall notice one thing more, in which Adam was a figure of Christ. As Adam's offence brought condemnation on all men, so the atonement of Christ is abundantly sufficient for all: "God is in Christ reconciling the world to himself."—Salvation is offered to all: "Look unto me all the ends of the earth and be saved."—And all men without exception may if they please receive it: "Whosoever cometh unto me I will in no wise cast out."—Those who, as Christ's seed, will follow Christ's steps, as Adam's seed follow Adam's steps, shall share the blessings. There is no defect or limits in the atonement, which might render it insufficient for the salvation of the whole human race. Those who are lost, are not lost for want of sufficient atonement, but because they will not come unto Christ that they may have life. "This is the condemnation, that light has

come into the world, and men have loved darkness rather than light." And how shall they escape, who neglect this great salvation.

The preceding observations remind us of our vile original; we are of the first man, who was of the earth, earthy, depraved, and ruined. Our sinful natures, as much as our bodies and souls, are derived from our parents, in a long line of succession back to Adam. To this purpose it is written, "Man that is born of a woman is of few days, and full of trouble.—And dost thou open thine eyes upon such an one? Who can bring a clean thing out of an unclean? Not one." "Behold I was shapen in iniquity, and in sin did my mother conceive me." All derived from this original is corrupt; and our depravity is discovered, as soon as we become able to discover our moral natures.

Therefore we stand in the most pressing need of being born again, of incorruptible seed; of being quickened and made alive in Jesus Christ, that we may be translated from the family of the first man, into that of the second—from our corrupt head, to that which is heavly. Hence Christ calls us to believe on him, with the assurance, that with our faith, we shall have power to become the sons of God. We are not debtors to the flesh, nor to the first man, for that apostacy, by which our natures are vitiated; but we are infinitely indebted to the second man, through whose benevolence we may be the children of God, and enjoy the titles, privileges and inheritance of the sons and daughters of the Lord Almighty.

One inference which the Apostle draws from the considerations we have noticed, and which claims the attention of all who consider themselves of the family of Christ, is the baseness of committing sin, because we believe ourselves not under the law, but under grace. "Shall we sin because we are not under law, but under grace? God forbid." "Shall we continue in sin, that grace may abound? God forbid." Such discover a different spirit from the family to which they pretend to belong, and have reason to regard the admonition given them in the following words: "Now if any man have not the spirit of Christ, he is none of his."

Prospect of the state of Religion on the Continent of Europe; taken from "The Religious Monitor or Scots Presbyterian Magazine," published in Edinburg, March, 1803.

THE present age has exhibited unprecedented and eventful vicissitudes. Their probable influence upon the interests of Europe, the balance of power, or the fate of nations, now engrosses the attention of politicians and speculatists. Serious and reflecting minds, at the same time, cannot fail to observe new aspects of the state of religion in the world, and interesting circumstances, which seem to forebode to it a more extensive reception. It has been generally remarked, that, from the consideration of the awful convulsions which pernicious opinions have fomented abroad, a greater external reverence has

been professed for religion at home. Charity the most fervent, cannot, indeed, be so blind as to imagine that this profession is very extensively sincere. Yet though it may neither, in this point of view, be the subject of great triumph to Christians, nor productive of lasting benefit to individuals, still this certain advantage results from this temper of public opinion, that the doctrines of the gospel are listened to with greater respect, and its followers regarded with less prejudice.

How widely different was the aspect and reception of religion in the world at a very late period! Innumerable pretenders to science, astonishingly dissimilar in spirit and manner to the philosophers of ancient times, and destitute of the features and the love of genuine wisdom, had poisoned, by their seductive lucubrations, the public mind. The encyclopedists, œconomists, and witty, superficial sophists of France, the grave and argumentative sceptics of Britain, the metaphysical, pompous, or extravagant pretenders of Germany, had obtained a wonderful and pernicious ascendency over the opinions of their readers; and these readers were found in almost every rank of society in Europe. The unprincipled were delighted with their imaginary triumphs over religion, order and virtue. The giddy and unthinking were intoxicated with their wit. The grave were astonished at their presumption. The studious were perplexed with their sophistry. Even the well disposed and sober minded were somewhat abashed at the boldness of their assaults, at the arrogance of their pretensions, and the seductive splendour of their promises. The world was to be enlightened. The nations were no longer to be deceived. Man was to be restored to his rights. Their philosophy was to effect miraculous revolutions.—And the golden age was to return to the world.

The fatal experiment was at last tried. The dreams of these pretended sages were for a time realized. And they were permitted, by awful lessons, to teach the nations what human society would be without religion; what man is by his nature, when freed from all restraint; and what is the happiness and the freedom which such philosophy as theirs can confer.

The current of public opinion is now changed, and, in some countries, flows back even with too violent a revulsion. In France, such is the impression of the people's fatal experience, such the cravings of remorse in some, such the impulse of fear in others, such the prevailing horror for the enormities of atheism, and such the defect of salutary instruction, that, tho' real religion is little known, Popery, with all its defects, is again, in many districts, eagerly embraced. It is not merely the illiterate and bigoted who are seen to adopt this, the most irrational and superstitious perversion of Christianity; but many of the learned, many that were once even its most decided opponents, now willingly profess its peculiarities. Of these the amiable and eloquent Laharpe was a singular example; once the favorite disciple, the intimate friend of Voltaire, and consequently a zealous and remorseless infidel; but lately the most

active defender and professed champion of the established religion of his country. The very form of the new ecclesiastical establishment of France, is infinitely more favorable to the revival of Popery, though the priests are far from thinking so, than the restoration of its ancient power and splendor would have been. The late persecutions, the present poverty, the increased parochial duties, the higher exertions, and respectability required in the clegy, expose them less to the temptations of their former pomp and affluence, and tend to render them more venerable in the eyes of the people.

The present ruler of France has sufficiently shewn, that he regards the established religion merely as an engine of state, and that he will model and direct its forms as he thinks most conducive to his views. But if ever the royal family shall be restored, it may be readily conceived, that the aspect of the public religion will be totally dissimilar to what the restoration of the British Charles exhibited, though from precisely similar causes. As during the prevalence of the republic and the usurpation of Cromwell, a strict and severe religion was professed, in direct contrast to this, infidelity and licentiousness, even to affectation, became the characteristic badge of the court. In France, as licentiousness and atheism have been the boast of the republic, it is highly probable that if royalty should be restored, it would be the fashion, even among courtiers, to affect to be religious and devout.

From the present goverment of France, the Protestants, in that country, have received considerable encouragement. By the Roman Catholics, they have been accused of partaking in the enormities of the revolution; particularly of joining in the persecution of the priests, and bending too obsequiously to the ruling powers. When not only the long exclusion of the Protestants from the common privileges of their country, but the actual and severe persecutions for conscience sake which they had endured, are considered, it was not to be expected, that, under a change of circumstances, at first flattering and plausible, with prospects of protection and new privileges under the new constitution of the state, all of them should have been able to maintain the tempers of moderation and wisdom. Irregularities and errors were certainly committed by some of their unstable and misguided members in Provence and Languedoc; but many more were perpetrated in their name, or laid with aggravations, by designing men, to their account. When under the present government, they received a legal pledge for protection, and restoration of some valued privileges, they expressed their gratitude to the Chief Consul, and submission to the powers that were, in language far stronger than might be thought becoming men professing godliness, which the feelings of repose from the horrors of anarchy, and the hope of peace and security seemed to have dictated. Mr. Marron, their chief pastor at Paris, an able and eloquent preacher, is much esteemed, and sometimes consulted by Bonaparte, who seems disposed to be favorable to the Protes-

tants, either from the conviction of their respectability as citizens, or the desire of being supported by their good opinion.

The present Protestants in France, however, have degenerated sadly from their venerable predecessors of the reformed church in that country, not only in solid learning, but in true religion and pure manners. Once possessed of two celebrated colleges, of many zealous pastors, and of numerous converts and followers, whose lives adorned the doctrines they professed, they can now boast of very few of these honors. Their pastors have been long reduced to seek instruction in divine and human science at Geneva, a fountain once deemed so pure and hallowed; but now also neglected or polluted. Their children they are permitted now to educate in schools of their own appointment and principles; but they complain of a sad scarcity of competent and zealous teachers. New places of worship they are allowed to erect, and are likely to increase; and some among them are sufficiently desirous to supply them with faithful and able pastors.

It is computed that there are about two millions and a half of Protestants now in France.—They reside chiefly in the southern provinces, and in the ancient Alsace, though they are also to be found in considerable numbers in many of the more populous cities.

The most favorable prospect for religion in France, arises from the spirit of toleration, forbearance, and attention to serious inquiries, which, in many places, now prevails; and which, by the blessing of God, may pave the way for unprejudiced discussion, and for the active labors of enlightened and zealous Christians.

In Germany, the prevalence of sceptical and licentious opinions was lately greater, perhaps, than it had been even in France before the revolution. An active but unsound ferment, which, for some time past, has been operating with violence in the literary spirits of that country; the ambitious desire, not merely of celebrity, but of notoriety, in the needy professors of so many rival universities; the seductive effusions of some popular but pernicious poets; the fatal example and writings of the admired Frederick of Prussia, the Russian Catherine, and Joseph the Second; with the delusions of many petty Princes in the Empire, aspiring to ape their sentiments, or emulously flattering and supporting the bold sophists of the day, from the affectation of being supposed patrons of literature, with the laxity of the clergy even in the Protestant states, and the glaring revolting defects of superstitious establishments in other districts, had all combined to poison the public current of opinion, and to foster widely, licentiousness in principle and in practice. In the late convulsions of Europe, the sophists have been disgraced, by the practical display of their systems in actual experiment; the immoral and seductive poets are neglected, from the discovery of the dangerous tendency of their writings, and the introduction of a better taste; the princes are alarmed, if not converted, and profess now, to despise pretenders to modern phi-

losophy, and to encourage the restoration of religion. The well known attempts of Joseph the Second, to disperse the gloom of bigotry and ignorance which prevailed in the Austrian states, to suppress useless convents, and to introduce a more liberal toleration in religious opinions, have been productive of some advantage. The present Elector of Bavaria has been still more active in scattering the inhabitants of the convents, and more liberal in promoting the interests of the Protestants, and the temperate discussion of religious principles.

In the states professedly Protestant, a fatal departure from their original principles, and threatening laxity, both of practice and opinions, have been for a considerable period too conspicuous. Yet even this unhappy degeneracy is chiefly confined, in its operation, to the great towns, princely residences, or the more sophisticated universities. In these, the vices which so readily become the concomitants of courts, camps, luxury, pomp, intrigue, or sophistry, have produced their usual fatal effects; and, perhaps, from the peculiar circumstances of Germany, already mentioned, have there broke forth into action with peculiar virulence. Yet, in the retired parts of the country, the villages and smaller towns, much of the primitive simplicity of manners still subsits, much of the happy influence of the principles of the reformation, and considerable zeal, in some parts, for genuine religion. This is peculiarly remarkable in the states of Hesse and the Upper Rhine. Like the Protestants of France, the inhabitants of these countries are called Reformed, or Calvinists. The Landgrave of Hesse Cassel professes the same distinction of principles, and promotes the interests of religion. Though he was at one time highly unpopular among his subjects, chiefly for hiring out and transporting his troops to America, in the unhappy contest of Britain with her colonies, he is now much respected, and exercises his power for the solid interest of his country, and the advancement of piety and learning. The university of Marpurg, under his protection, is professedly a Calvinistic institution, and is distinguished by many respectable names, and some pious teachers. Giessen is Lutheran, where the venerable Koester long employed his zeal to oppose the progress of false religion and infidelity in Germany; but now, from the infirmities of age, he has desisted from his salutary labours. The schools and gymnasia, throughout the territories of Hesse, are, in general, under excellent regulations; and the people eagerly seek to have their children early and thoroughly taught the principles of useful knowledge, and the doctrines and duties of their religion.

In Saxony, the manners of the people are not so pure; the clergy are more relaxed; some of the universities have been conspicuous for obnoxious opinions; the rulers are either too bigoted, like the Elector, who is a Roman Catholic, or too indiscriminating and inattentive to the manners or opinions of their subjects, like the Princes of Gotha and Weimar. Yet still there are many eminent char-

acters, pious individuals, great learning, and even much real religion in Saxony. The prevailing forms are Lutheran.—The Lutheran mode of worship is very interesting and attractive. Forms of prayer, simple, energetic, and comprehensive, are prescribed in their books of devotion. To these, the officiating pastor adds prayers called *extemporaneous*, adapted to the subject of his discourse, or the circumstances of his audience. The sermons are of considerable length, often devout, animating, and eloquent. The hymns employed, are many of them the compositions of Luther himself, and sometimes display wonderful felicity of expression, sublimity of thought, and ardour of devotion.* Their sacred music is singularly beautiful and affecting; though, in their large towns, or courtly churches, their bands, and variety of instruments, appear unsuitable and theatrical. There are some fopperies and seemingly superstitious rites in some of their forms, especially in the communion-service and the festivals of some saints, that too obviously betray their Popish origin. But still the discipline, the tendency, the spirit of Lutheranism claim much well merited praise, and have been productive of unspeakable good to the northern nations of Europe. The usual hymns and prayers, and even the mode of preaching in the Lutheran churches, in Sweden and Denmark, as well as in some parts of Germany, are addressed powerfully to the heart and affections, and employ strong language, and ardent sentiments, which in England would be called Methodistical. There are, however, more than enough of modish courtly preachers, whose discourses are as cold and unimpressive, and as destitute of the peculiar and animating doctrines of Christianity, as any fashionable audience could wish. Such are the published sermons of Politz, Tischer, Ammon, Zolikofer and Reinhard, though they are admired and extolled by many in Germany. The sermons of Cramer, and of the celebrated historian Mosheim, are of a different character.—The last indeed, if they were not sometimes too long, and encumbered with some adventitious superfluities, might be regarded as modles of pulpit-eloquence and faithful preaching. They unite qualities which are seldom or never found either in French or English sermons; ardent piety, with vigorous judgment; solid argument, with powerful eloquence; a deep acquaintance with human life and the heart of man, with a thorough knowledge of the scriptures, and skilful distribution of the doctrines of Christ.

The states which are subject to the Prussian government, display a motley variety of ecclesiastical forms. In Silesia and Poland, the Roman Catholic profession predominates. In Prussia and Brandenburg, the Lutherans are most numerous. There are, however, a very great number of churches and

* Besides obligations of infinitely higher value, for which the Germans (and Europe in general) are indebted to Luther, the first classical polishing of their language, the rudiments of their poetry, and the foundation of their literature, are to be numbered among the effects of his genius and his labours.

societies called Calvinistic or Reformed. The King himself professes this creed. It has indeed been the profession of the royal family for several reigns. The great Elector, it was said, when upon a visit to his son-in-law, the Prince of Orange, in Holland, was so struck with the simplicity and purity of the Calvinistic and Presbyterian worship of that country, that he resolved to embrace it himself, and to recommend or promote its adoption in his own territories.

A sad decline, since that period, has fatally appeared in the aspect of religious opinions and manners in the Prussian states. Frederick, so little entitled, in their just sense, to the names which the world lavished upon him with its usual blindness, the Great and Protestant Hero, employed every insiduous art, and indeed avouched and avowed a purpose, to undermine or extinguish all religion in his kingdom. Frederick William, his successor, as a judicious professor, has remarked, effected, if possible, more injury to religion than his predecessor. For he sometimes professed to be devout, and published edicts to enforce the interests of religion; but the open irregularities of his life, not only counteracted his professed designs, but brought them, with himself into contempt. The present King is regular and decent in his conduct, domestic and retired in his manner of life, but displaying no energy to promote an essential reformation in the manners of his people, or to restore the dignity and active influence of religion. Though he is, in some respects, unpopular among his subjects, yet the decency of his private conduct merits praise, and is certainly, in every point of view, far more beneficial than the dazzling but pernicious examples of some of his predecessors. At Potsdam, he regularly attends the institutions of public worship, and joins in the communion service once in the year. Too many of his courtiers and officers retain the unhappy impressions of the former reigns; but there are also some who exhibit better principles, and shew a sincere regard to sound faith and good morals.

Of the Calvinistic and reformed profession of faith, there are many churches at Berlin, and the states around, where the service is performed either in the German or the French languages. The revocation of the Edict of Nantz drove many French Protestant refugees to seek shelter in this country, and to enrich or adorn it with their industrious habits and salutary principles. Among the pastors of these, the names of Abbadie, Lenfant, Beausobre, Formey, Ancillon, are well known, and long celebrated. The venerable Erman is at present their senior pastor, entitled the Dean of their College, and presides over a most useful seminary of education under that name. In this college, many students, both of French and German extraction, are taught the principles of useful knowledge, classical literature, mathematics, logic, moral and natural philosophy, biblical criticism and theology. Candidates for the office of the ministry are strictly examined in public, in the Latin and French languages, and sometimes in the German, upon their progress

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and attainments, twice in the year. The King shews much attention, and reposes great confidence in Erman, the Dean.

It would be tedious to detail the peculiar state of the other provinces and chief towns of Germany. Through the whole Empire, the influence of the Popish church is greatly enfeebled, the institutions of the Protestant religion more extensively respected, and, in some districts, well disposed and devout men of other denominations, Moravians, Baptists and Independents, exert their labours to promote or revive the influence of religion.

It is a singular circumstance in the strange revolutions of the age, that even in the adjusting of the proposed indemnities in Germany, many Popish jurisdictions and institutions have been overthrown, the number of Protestant states and voters in the Diet of the Empire have been greatly increased; and a probability appears, that at some future period, a Protestant Emperor may rule in Germany.

From the striking alteration in the current of public opinion resulting from the horrors of the French revolution, from the conduct and obvious interests of the present rulers of the Continent, from the peculiar circumstances of the nations around, from the disgrace of sophistry, and the prevalence of religious toleration and dispassionate respectful enquiry into the claims and doctrines of Christianity, more animating prospects, perhaps, may be entertained of a more extensive reception of a sound and primitive religion, than any former period since the Reformation has afforded. The sovereign Disposer of all events still may ordain good out of evil, confound the projects of his foes by the very issue of their own devices, and cause the subtilty of sophists, the persecution of tyrants, whether democratic or despotic, the frenzy or the impotence, the power, or even the wrath of man, to render him praise.

In Germany, the aspect of religion is undoubtedly more favorable than it was before the convulsions of the French revolution. Before that frightful, but instructive period, the character of the princes, the labours of the sophist, the effusions of the poets, the temper of the universities, the prejudices of the people, were all hostile, not only to sound principles and pure morals, but even to the genuine philosophy, solid learning and good taste. These fatal sources of corruption, though in part checked, are by no means radically removed. One great cause of error in opinion, and laxity in practice, among even the Protestant clergy of Germany, springs from the same origin which engendered most of the heresies of the first ages of Christianity. It was the pride of reason, the affectation or the prejudice of a false philosophy. Right reason, genuine wisdom, happily accord with pure religion; and, in the scriptures themselves, are employed as synonymous terms. The minds of a Socrates, or a Newton, would readily have been impelled to revere the doctrines of the gospel; and, in favorable circumstances, might have been led to display their power.—The minds of modern sophists exhibit very different tempers,

as well as talents. The systems of what is called speculative, or metaphysical philosophy, form, at best, but a series of romances. When these involve no pernicious principles, and lead to no dangerous practice, they may be regarded as innocuous in themselves, or amusing exercises to the human understanding: But unhappily, like other romances, they are prone to engross too much the mind, disturb the imagination, and agitate the passions. When their principles are false, and their tendency pernicious, their effects must prove still more fatally destructive. Such have been the character and effects of many modern speculations of pretended philosophy. In Germany, systems and theories, called philosophical, often of extreme absurdity, inconsistence, or contrariety, have succeeded each other with amazing rapidity.—The spirit of sophistry, the arogance of dogmatism, or propensities to sceptism have thus been widely fostered. It was the fashion for princes and subjects to affect to be philosophers. The clergy, forgetting the dignity of their offices, the immutable sanctity of religion, and firm features of divine truth, yielded to the same infatuation. To please speculating princes, to accommodate themselves to sophisticated universities, or to indulge the natural pride of the human mind, many of them affected to be philosophical preachers. As the philosophy of the day was so perverted or pernicious, it may easily be conceived how foul was the taint of its impression on the features of their sermons, and the spirit of their character. In the ministrations of religion, nothing can be so absurd as this affectation of philosophy, even where the system adopted is otherwise inoffensive. Abstract metaphysicks, or researches, in their proper place, may amuse inquisitive and studious minds: But metaphysical sermons, affected speculative discussions, are the scorn of the wise, an insult to the hearers, and a mockery of religion. When philosophy attempts to graft its theories upon religion; heresy, absurdity and delusion will appear as the fruits. In Germany, the desire to accomodate religion to the philosophy of the day, at one time, seemed to have effaced from the discourses of the clergy, in many places, every vestige and feature of the gospel of Christ. The sophists themselves laugh at such philosophising divines, the people desert them in hopeless indfference; they are left to brood in their swelling imaginations over the solace of their cold dreams; and religion, like a blasted tree, seems to wither at their touch. In Germany, the tendency of such infatuation is now, in part, perceived even in courts and universities: In the country, and among the people, it never was so widely spread. Even the more formidable alarms which have been excited from the pernicious projects of masonic conspirators, illuminati, and confederated sophists, have only been confined to a narrow circle, though intended to diffuse ruin and convulsions to the widest range. Happily, the projects are unknown, and the poison untasted, through the great mass of the people. Happily, through the good providence of God, we can now hail more fa-

vourable prospects of the state and reception of religion.

The condition and circumstances of the United Provinces, widely differ from those of Germany. Insulated by their limits, their language, their interests, their habits, from the rest of Europe, they admit innovations more tardily, and retain their customs and other principles with more pertinacity or firmness. The Protestant religion in a very simple and salutary form, has long been established in this country. Perhaps, it has as little degenerated from its original constitution, as in any other region of Europe.—There are, indeed, many Roman Catholics in Holland. There is a multitude of Jews in Amsterdam. The Mennonites still are found in considerable numbers, especially at Haerlem. All sects are tolerated: and, from the freedom of the press, books of infidelity and scepticism have, in former times, often been printed in Holland, which could not find publishers in any other country: But these books were soon scattered to other quarters, and received but little encouragement in the Provinces themselves. It is not the delusions of sophistry, the vices of courts, nor the seductions of poetry, that can be supposed to pervert the Dutch. The temptations which unavoidably attend extensive commerce, and an unceasing pursuit of gain, are asserted to have rather marked the unfavourable features of their character. But, however prevalent these may be among the richer classes, they effect little the great body of the people. Among these are still found many happy effects of a pure religion; much reverence for its doctrines and institutions, and great attention to the right education of their children, and discipline of their families. The clergy display striking examples of Presbyterian simplicity and strictness of manners: They, in general, are learned in the sciences that pertain to their profession, exemplary in their conduct, regular, and even strict in their attention to their duties, and often zealous in their performance.—From the recent innovations of the French in Holland, the clergy have suffered considerably. In Amsterdam, eight Pastors were driven from their churches, because they refused their oaths to the new constitution, and, to the deep regret of the people, who still seek their ministrations, were supplanted by others, who are regarded with indifference or contempt.

The constitution of the church is Presbyterian; the doctrines are Calvinistic, and are generally taught not nominally, merely, but explicitly; the discipline is strict and regularly exercised. Their mode of worship is like that of the Scots church, simple and primitive, and generally fervent, interesting, and well attended. They, however, admit organs into their churches, of which, that at Haerlem, is reckoned the finest in the world. At Rotterdam, they are at present erecting an organ, valued at 20,000l. sterling. Freedoms and levities appear in some towns upon the Sabbath, which once were regarded with abhorrence in Scotland: but which, if suffered to increase, will do more harm there than in Holland; because regarded as a departure

from all religion, which is not the sentiment of the Dutch.

The universities of the United Provinces have been long deemed very pure seminaries of education, highly respectable for learning, piety and discipline, and particularly attentive to those sciences which are connected with theology. They have produced many eminent divines and profound scholars. Classical literature, the oriental languages, biblical criticism, systematic theology, have been cultivated in them with peculiar ardour and success. Theology is the only science which can, with just claims, be taught synthetically. A revelation from God, if rightly understood, must be fixed and immutable in its doctrines. The Dutch seem to act upon this principle ; and are remarkably steady in their attachment to the creed they profess. Happily for them, that creed is scriptural, simple and sound. Their steadfastness to the religion of their forefathers is wise and safe. In other sciences, which boast no such authority, and are to be studied in a different manner, this unbending disposition might not merit so much praise : as when, in their medical institutions, they will permit no man to be wiser than their countryman Boerhaave, or to contradict his aphorisms.

It is remarkable, that in so small a state, there are no less than five universities, besides inferior colleges, academies, and excellent schools, in every town of note. Of the reformed Calvinistic church, there are 1570 preachers : literature, and the knowledge of religion, are thus very generally diffused. Their elements, principles, and forms, are rigidly exacted of the young, and respected with seeming reverence by all ages. Some intelligent and devout Christians who reside in the country, affirm that, as the Dutch are singularly cleanly in their mode of life, yet often very indelicate in their actions ; so while they are rigidly attentive to the form, they are often sadly estranged from the power of godliness. This, however, is a censure, that unhappily may be applied to every country whe e the institutions of religion have been generally introduced, and long familiar. But contemptible as mere forms are in themselves, they are yet highly useful in human society, and even in the church of Christ. And where the forms are in themselves good, many subtantial advantages may flow from their observance ; though, from the infirmities of human nature, they are ever liable to be abused. But God even connects his blessing with the external ordinances and means of grace, which he prescribes. It may be trusted, that they are not so frequently seperated in Holland.

The religious institutions of the Protestant cantons of Switzerland, are similar to those of Holland. Their admired simplicity of manners and purity of principle, were represented, as having suffered melancholy abatements, even before the late convulsions which have distracted that unhappy country. Still the impressions of the good seed sown, and advantages formerly possessed, are not effaced, and amidst their mountains are yet found examples of primitive piety, discipline and zeal.

From the most recent ac-

counts, the aspect of religion in Denmark and Sweden, as in Germany, is more favourable, than at some former periods. Though French manners and philosophy had tainted the higher ranks in Sweden and in Denmark, and the luxury and temptations, incident to similar stations, had fostered their concomitant vices; these had never infected to any extent, the great body of the people. The established religion in both kingdoms is Lutheran, with some shades of distinction, chiefly in the power, titles, and distribution of the clergy. Manners, schools, discipline, the poor, are under salutary regulations, and the happy effects and principles of the Reformation, are still zealously retained. In Lapland and Finland there still prevails a melancholy gloom of almost inaccessible heathenism: But, in the other provinces, the Protestant faith, and truths of the Gospel, are attended with conspicuous and invaluable advantages.

Minds that are narrow, bigoted to the forms of their own church, or actuated by zeal, not according to knowledge, are prone to deny all merit or utility to institutions that differ from their own, to condemn such national establishments, or to limit by their own prejudices, the counsels of God, and the features of holiness. Enlightened and benevolent Christians will ever derive satisfaction from viewing the diffusion and effects of pure religion, whatever be its form; and, like Paul, "every way, whether in pretence or in truth, Christ is 'preached, therein they do rejoice, and will rejoice."

The advantages, and almost indispensible necessity of national establishments in the countries that profess Christianity, will strikingly appear, from the state and circumstances of the Northern kingdoms of Europe. Independently of all considerations of superior utility, which may arise from a well educated clergy, according creeds, uniform discipline, civil protection, and regular instruction, what would be the state of religion in countries that are poor and thinly peopled, if no stated teachers were provided by a national, or liberal and extended plan of support?—It has been generally found, that innovators in forms of religion, leaders of sects, and founders of parties, ever direct their chief attention to rich and populous cities, affluent districts, or scenes where they may obtain power and followers, though it should even be where, according to their professed tenets, their labours can least be required. But who, with such tempers, would devote himself to labour as a teacher in the bleak wilds of Sweden and Norway, or even among the mountains and islands of Scotland? Devout and zealous characters might undertake the task, if no knowledge of truth were already diffused in these regions before them, like the Apostolical spirits, who first were enabled to convert these nations to Christianity. But though, from the inherent imperfections of all human institutions, and the degenerating propensities of men, even in things which are divine, establishments are liable to abuse and to decay, and very unfit teachers sometimes usurp the ministerial office under their sanction;—still when, by the

good providence of God, such extensive means of religious instruction and light are introduced, acknowledged, and productive of so much undeniable good, in regions which otherwise would be sunk in darkness and neglect, let Christians again be thankful and rejoice. Let them bless God that the regular institutions of the Protestant churches, even with all their defects, are yet permitted to be the instruments of so much good: and let them pray with renewed ardour, that their zeal may be revived, their worship purified from adventitious defects, and their labours still more extensively successful.

TO THE READERS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Christian Brethren,

YOU know we are commanded, "In *every thing* by prayer and supplication, with thanksgiving, to let our request be made known unto God."—Every thing which is worth doing is worth asking the blessing of God upon it. What he blesseth is blessed indeed, and without his blessing, our greatest and most promising exertions to build up his kingdom will prove of no avail. I think, brethren, we are under great obligation to give thanks to God for the periodical work which now lies before us. What a great blessing to the church is such a religious publication.—Like the trees of Paradise, it bears twelve manner of fruits, and yields its fruit *every month.* If it be suitable, that there should be thousands of newspapers printed every week, to relate the good and ill news concerning the states and kingdoms of this world, how suitable that Christ's kingdom should have its *Evangelical Magazines.* Let us adore the mercy of God, in stirring up the spirit of the Editors of the Magazine, to undertake this very important work; and let us thank HIM for the extensive spread which he has given it, and for all the good which has been done by it.

The design of this Address to the Readers of the Magazine is to stir up their minds, to pray for the continuance of the *divine blessing* on this very important publication. No doubt, many of you have already carried this matter to the prayer-hearing God. I beseech you to abound more and more in this grace. I would suggest a number of particular petitions, which appear to me proper to be made concerning the Magazine, and which can be most suitably and freely poured forth, in our secret retirements and in our ejaculations.

1. We should pray, that God would furnish the Magazine with *suitable and excellent matter.* Such a publication is calculated to do good or hurt, according to the nature of the materials, of which it is composed. If it should be filled with error and misrepresentation of Christian doctrine; if it should exhibit wrong views of Christian experience and practice, it will do incalculable mischief. We should pray, that this work may be replete with truth, and with such truth as is most needed by the readers, and most calculated to promote their edification. God can stir up here one and

there another, to write such pieces, as shall be most useful.—We should pray, that God would reflect much light on their minds, while they are preparing spiritual food for such a multitude of guests. While we are praying to God about the materials of the Magazine, we shall naturally be led to ask him, to furnish it with a delightful and edifying variety of doctrinal essays, interesting narratives, biographical sketches, and other soul refreshing compositions. While we pray, that we may be entertained in reading accounts of spreading revivals of religion, remarkable conversions, and the examplary lives of holy men, we shall naturally be led to two petitions; first, that there may be many such agreeable things to relate; and, in the second place, that they may be sent forward to the Magazine. Another thing, which will strike our minds while praying for rich materials for this precious repository, will be to ask the God of wisdom, to assist and direct the Editors in determining what pieces, among those committed to their inspection, shall be inserted.

2. It is a matter of sufficient importance to pray about, that God would give the Magazine *an extensive circulation*, and dispose many to read it. God can give people a mind to read, and he can give such celebrity to this work, that there shall be great pains taken to obtain it.—Divine Providence can so dispose events, that the circulation of this pamphlet shall become more practicable and easy; and in answer to the disinterested desires of those, who long for the more extensive spread of truth and righteousness, we may expect he will do it.

3. All will see the importance of praying, that God would *accompany the reading* of the Magazine *with his holy spirit*, so that it may feed the sheep of Christ's flock, and convert sinners from the error of their way. Paul may plant the best seed, and Apollos water it with the most divine eloquence, still there will be no harvest, unless *God* give the increase. If the Magazine is furnished with the choicest matter, and if it should circulate from one end of the land to the other, still it will do no good if God do not accompany it with his gracious influence. This is that which makes preaching or reading enlarge the heart, revive the spirits, and set the soul in motion towards God. Those who write for the Magazine should pray much, that if God sees fit that what they write should come before the public, he would attend the reading of it with his grace. Sermons or Magazine compositions, which have been interwoven with much prayer, will be likely to do much more good, than pieces of equal merit, on which the blessing of the Most High has not been implored. God will be sought unto for his blessings: Ezek. xxxvi. 37. Whenever we take up a Magazine (or indeed any other book) we should look up to heaven for a blessing upon the reading. When a new number of this work comes out, we should fervently pray, that it may, thro' the divine blessing, do infinite good. Each reader of the Magazine should pray, not only for his own, but for the edification of every other reader; that each

successive number may promote a great growth in grace and knowledge among many thousands in Israel. And while praying for these things we ought to remember the importance of exertion on our part, in the use of all proper means, that a work so interesting to Zion's peace and comfort, may not fail, for want of *pecuniary support*.—There is great danger of this support's being withheld. It requires a considerable sum to carry on such a periodical work; this sum is expected to be received from several thousand individuals, who are scattered all over the land. It is often difficult for them to send their subscription, when it becomes due and each one thinks, if I am not quite so prompt in making payment, such a little sum will make no great odds. In this way, there is great danger, that payment will not be punctually made. From this as much as any quarter, I apprehend there is danger of the Magazine's, at length, failing. Let us, therefore, as we value the comfort and edification which the people of God now derive from this excellent repository, not fail in our exertions in this respet, that it may be supported.

A READER *of the* MAGAZINE.

Reflections on the incarnation and sufferings of JESUS CHRIST, *the Saviour of sinners.*

THE mysterious appearance of the divinity in union with humanity, and the great and wonderful end and design of that appearance, no doubt excite the wonder and astonishment of all the glorious orders of intelligent creatures who inhabit the celestial world. This is a mystery, which, the scriptures inform us, the Angels with a sacred curiosity desire to look into; and shall the wonder and admiration of those immaculate and holy beings be excited by the grand event; an event in which they do not appear to be immediately interested; and shall man, guilty, miserable man, who is deeply and most intimately concerned in it; shall he stand by as an idle spectator, while the amazing scene is passing as it were in review before him? Altho' this is, and will remain, a mystery, incomprehensible by finite minds, and far exceeds the comprehension of human reason, yet, as it is not contradictory to reason, and is clearly revealed in the sacred oracles of eternal truth, it is the duty and the wisdom of all to believe it, and to contemplate it with wonder and gratitude.

The incarnation of the Son of God, considered in itself, may well excite the admiration of all the intellectual world; but when the great end and design thereof are taken into view, how justly may our wonder and astonishment be increased!

When we behold the Son of God as it were laying aside his celestial crown and dignity, divesting himself of the robes of heavenly Majesty; suspending the exercise of his supreme authority as the King of Kings and Lord of Lords; descending from his glorious and eternal throne to take upon him—— what? The nature of an Angel? No! though this would have been an act of most astonishing condescension; he stoops still, still lower; he comes down in-

to this dark, miserable and guilty world of ours, to assume the nature of his guilty creature man!! But is this all? Does his condescension stop here? No, it does not; he leaves the celestial mansion, not merely to visit this benighted region; not merely to witness the guilty, the ruinous, the helpless condition of his rebellious creatures; but, for the divinely benevolent purpose of offering them deliverance; and that in a way the most marvellous, condescending and astonishing, even by a voluntary submission to death, a death both painful and ignominious, for those very creatures which himself had made; more astonishing still! for those very creatures who had dared to rise in opposition to and in rebellion against him; that by shedding his own most precious blood he might maintain the honor of the divine law, and the character of Almighty God, as the moral Governor of the world. He came not to abrogate or set aside that law which is holy, just and good; but, more firmly to establish it; and that by bearing the penalty of the law, which was justly due to apostate, sel-ruined man, he might make an atonement; and by his perfect obedience to it, bring in a complete and everlasting righteousness, that so a reconciliation might be effected between God and his revolted creatures of the human race; so that now God can, consistent with strict justice, justify all who truly repent of their sins, and cordially trust in this Almighty and merciful Redeemer and prevailing Intercessor.

Such reflections naturally lead us to contemplate the immaculate character of the incomprehensible Jehovah.

In the economy of redemption, as exhibited in the gospel, it is very manifest that God is infinitely *holy*, that he is inflexibly *just*, and at the same time *good*, yea, even *merciful*; in as much as he is offering pardon and forgiveness even to the chief of sinners; to the vilest transgressors who repent and return unto him; at the same time he is represented as that infinite Being who is seated on the throne of the Universe, possessed of all power, of all authority, infinitely able to do all his pleasure; to fulfil all his promises, and to execute all his threatnings; he is as able to destroy as he is to save.

The character and condition of man, as a fallen and guilty creature, are also held up to view in the gospel scheme of salvation; he is shewn to be in a forlorn and helpless condition; under a sentence of just condemnation, and utterly incapable to do the least thing towards delivering himself; in other words, he can do nothing meritorious, nothing that can in the least entitle him to divine favor, or recommend him to divine mercy. In what a divinely excellent, glorious and amiable light, does the gracious Saviour of men appear! what unequalled love! what unparalleled condescension! what astonishing self-denial are at once exhibited in the birth, the life, the death of this most illustrious and divine personage! who, though higher than the most exalted earthly potentates, though styled in sacred writ, "*Wonderful, Counsellor*, the *mighty God*, the *everlasting Father*;" yet, he hum-

bled himself unto death, yea even the cruel and ignominious death of the cross; he resigned himself into the hands of his implacable enemies; he suffered them to seize him as a malefactor; to force and drag him away before a corrupt, a heathen tribunal; where, horrible to relate! his sacred body was scourged with whips! Who can—— I had almost said—who can believe the tragic story! His sacred, his beloved face was defiled by being spit upon by the filthy mouths of a brutal soldiery, while his cheeks were bruised by the buffetings of their impious hands; a crown of piercing thorns was wrapped about his head; that sacred head, which, on the mount of transfiguration, a little before, shone with celestial splendor. They also clad him in a purple robe, for the purpose of exciting the mockery and revilings of the rabble which surrounded him. Thus was HE treated, who was the messenger of peace and love; who came on the most benevolent design which ever entered into the heart of the most benevolent being; yea! thus was HE treated by those very creatures who were the immediate objects of this divine, superlative benevolence. Let all enquire, let all examine themselves whether they are not acting the same ungrateful part, which the betrayer and the crucifiers of the divine Redeemer acted, though not in the same way? Do we not discover the same temper? Are we not forgetful of him? Are we not unthankful to him? Do we cheerfully and thankfully accept the offers of mercy and salvation which he makes us? So far from this, do we not declare by our visible conduct, that we will not have this man to rule over us? Nay, more! Do we not daily by our conduct, "Crucify the Son of God afresh and put him to open shame?" Is not the gracious Redeemer wounded and dishonored even by those who profess to be his friends? Is there not something most astonishing in the behaviour of sinful men toward their Redeemer? View his condescension; see his goodness; see him, during the whole of his life which was devoted to his public ministry; going about to do good; all his labours and all his sufferings were for the good and happiness of others, while this divine Redeemer had not where to lay his head—notwithstaning all this, how *was* he treated by the Jews! How *is* he treated by the present generation!!——Be astonished Oh ye heavens at this; and be horribly afraid!

SENEX.

State of Connecticut, }
July 20th, 1804. }

Religious Intelligence.

The Church of Christ in Chester, the fourth Parish in Saybrook, to the Rev. EDITORS of the Connecticut Evangelical Magazine, sendeth Greeting.

BELOVED,

IT hath given great pleasure to find in your truly Evangelical Magazine, so frequently, accounts from many parts of our highly favored land, of the blessed work of the spirit of a merciful God, in awakening poor sinners—softening hard and rocky hearts—arousing the stupid—

convincing gainsayers and infidels—enlightening the ignorant, and bringing many hopefully into the glorious liberty of the children of God; as well as refreshing those who have long travelled in the way to Zion, with enlivening influences of the divine spirit. This monthly messenger has mostly brought an olive branch to the children of God. It is earnestly desired, and humbly hoped, that this religious Intelligencer may never want for such precious and exhiliatory food—that those who have had the soul-satisfying view of a particular work of God's grace in their vicinities may always be ready to publish the joyful tidings—thereby to give glory to Immanuel—spiritual joy to his followers, and lead unbelieving sinners to enquire.

And as we hope and trust, that this Parish, with many others, has been remarkably and blessedly visited by the great Head of the Church, we think it our duty to give you information, that you may, if it is tho't for the honor of Christ's kingdom, give it publicity, that the sister churches may rejoice with us.

For many years, until about fifteen months past, there has been in this place an awful disregard to the cause of Christ's kingdom, productive of such neglect of Christian duties and sinful practices, infidel and profane language, as may always be expected where God and his divine word are not reverenced. But, blessed be God, toward the close of the autumn of 1802, the happy news was spread among us that a few young persons were awakened. This gave great joy; though we at first had no conception of the great good a sin pardoning God designed for us, a sinful people.—Immediately, lectures and conferences were proposed and attended. The meetings on Lord's days and week days continued increasing, until scarcely any person was to be found, but was more or less impressed. The meetings in the week time were made up of every age and class and sectary of professing Christians among us and party spirit disappeared.

Persons who appeared far from the kingdom of God, and some who might by their own profession be denominated Deists, were among the first subjects of the work.

The impression upon children from nine to fifteen years of age was wonderful. Besides meeting frequently with the mixed assemblies, they for a considerable time met two or three times in a week by themselves, and in a serious and solemn manner prayed, sung God's praises and exhorted one another to attend to the business of religion. And it is supposed that a number of them became truly friends to Christ, and many received such impressions as will be abiding. The doctrines of total depravity, sovereign grace, and the necessity of regeneration by the spirit of God, were preached to us by various ministers of the gospel; and these were the doctrines most acceptable to penitents.

On the 20th of February, 1803, two persons, a mother and her daughter, joined in full communion with this church, being the first who offered themselves after the awakening be-

gan; from which time few Lord's days passed, in which some were not added, until in the course of less than seven months, viz. September 4th, when the number added amounted to forty seven, eighteen males and tweenty-nine females, and the number baptized, adults and infants, sixty-one. And we expect that as great or greater numbers of our Baptist neighbours, in proportion to their population in this Parish, joined to Baptist Churches.

A few of those persons who joined this church were in covenant before the present pastor was settled here; but the greater part had never before made any public profession of Christ.

A number were quite advanced in age. One woman aged eighty-five. A number were young heads of families. A number of single youths—the youngest about fourteen years of age.

It may be proper to note here, that the congregational society here consits at most of about sixty-five families—that at the ordination of the present pastor, October 25th, A. D. 1786, the church consisted of twenty-one members, seven males and fourteen females—from the time of his settlement, for sixteen years, viz. to A. D. 1802, only nineteen persons had joined in full communion—by which it appears, that the number added in the course of seven months in 1803, was more than double the number that had been added in sixteen years.*

We hope we may truly say, that this awakening has produced a blessed and happy reformation in this place. It appears to be crowned with the blessings of peace, love, friendship and industry. The Lord's day is honored—the house of our God is frequented; family devotion is set up—many heads of families are saying, "*as for me and my house we will serve the Lord*"—profane language is very much laid aside—much of that leisure time that used to be spent in vain conversation, jesting and calumny, is now improved in that which tends to acquire and communicate instruction.

Our conferences are still kept up, though not so often. Those in general who have made a profession, we hope are determined never to turn back. A number who have made no profession, we hope are, some of them, true friends, and others attentive.

This Church would wish, in a humble manner, to communicate this intelligence to the churches; and would express our gratitude most sincerely to the neighboring Ministers of Christ, and others who came from a distance to help, to instruct and guide us in the day of the Lord's power.

But above all we desire we may with broken hearts, offer humble praise and thanksgiving to the Great Head of the Church, for visiting us a sinful rebellious people, that he has not passed us by as he might justly have done, and left us to perish in our sins, but has been pleased to cause a precious shower of divine grace to fall upon us. And we request the prayers of all the friends of Zion for this little

* We trust it is the prevailing sentiment in this Church and Society, that regeneration is necessary to render a person a true member of Christ's Church.

flock; that the glorious Redeemer, who, we trust, has begun a good work here in a number of hearts, would make additions to our numbers and graces, and carry on his cause gloriously until the day of Christ.

In behalf of the Church,

S. MILLS, Pastor.

January 20, 1804.

To the Editors of the Connecticut Evangelical Magazine.

PRESUMING that news of the prosperity of Zion in any part of the Redeemer's kingdom, will be grateful to your feelings, I cannot forego the present favorable opportunity of transmitting to you a concise account of a late and remarkable effusion of the Holy Spirit on the people in this place.

I have been settled in the ministry here between six and seven years, and till within a few months past, have habitually had the feelings that my labours were all in vain, and that my strength was spent for nought. From year to year, religion appeared declining, the church decreasing in numbers and graces, and iniquity abounding. A little more than one year ago the darkness which intercepted my prospects of usefulness, and even continuance here, arose to its height, and appeared scarcely to admit the smallest gleam of hope. It now appeared a reality, that there could be no help but from God.

In this hour of extremity, a small number of the few remaining professors of religion amongst us, agreed to meet once a week for social prayer. For several weeks the number which attended was very small, some times not more than two or three. But these appeared strong in the faith and fervent in their prayer, the "spirit helping their infirmities with groanings which could not be uttered." The number of attendants soon began to increase, and their meetings became increasingly solemn; so that in September, the number of religious conferences or rather praying meetings, in different parts of the Society, were multiplied to four in a week.—Religious assemblies on the Sabbath now became much more full, attentive and solemn than usual. A day of public fasting and prayer about this time was observed by the church and some others, and attended with a special degree of solemnity. A few instances of serious impression had already appeared amongst us; but nothing very special occured till some time in November, when on a sudden, the spirit of the Lord appeared to come down upon us, "like a rushing, mighty wind." Almost the whole Society appeared to be shaken at once. Scarce a family could be found in which there were not some earnestly inquiring what they should do to be saved. And scarce a countenance could be discovered, without evident marks of solemnity. Our praying meetings were soon multiplied to seven in a week, and in every neighbourhood were crowded and solemn to an amazing degree. No emotions, however, more violent than shedding of tears, and no appearance of wildness or disorder occured. Nothing was heard but the still, small voice of the Holy Spirit. Nothing appeared, but a silent, fixed attention and pro-

found solemnity; the most resembling my idea of the day of judgment, of any scene I ever witnessed. My house became crowded from time to time with earnest inquirers after the way of life. Infidelity retired or was overcome by the bright manifestations of divine power and grace. Several who had been hardened in loose principles were truly made to believe and tremble. One, that for a number of years had been securely settled on the delusive scheme of Universalism, was constrained to say, "I know that there is one sinner who deserves *eternal* punishment. No man can ever have that sight of his sins and sense of his guilt, which God has given me and remain a Universalist." It is impossible fully to describe the amazing change of appearances that took place amongst us within a few weeks, and even within a few days. It was truly glorious to stand and see the salvation of God. How evident it is that the Lord is a prayer-hearing God! And how true, that "When Zion travaileth she shall bring forth children!" When Christians are enabled to open their eyes, and their hearts are enlarged in prayer, how soon the Lord cures their sore complaints and fills their souls with good!

This solemnity continued and increased among us till about the middle of February; within which period a great number were hopefully born again. The youth have hopefully shared very largely in the blessings that have fallen upon us. Thirty-five young men and women, the most of whom, but one year ago, were wholly devoted to sinful amusements, now sit with us around the table of the Lord. How overpowering the sight! Several of these are quite young, and I think none of them more than two and twenty years old. A number more of the same class we hope have been brought to remember their Creator.—Several children, under fourteen years of age, give great evidence that their hearts have been renewed. But this work has not been confined to the youth.—Some of the aged, and a number of the middle aged, have hopefully been brought into the kingdom. The whole number of additions to the Church, since the work of the Lord begun with us, is 84. Some now stand propounded, and a considerable number more, for whom we have hope, it is expected will come forward.

Since about the middle of March, there has appeared some abatement of those peculiarly powerful manifestations of the divine presence in our religious assemblies. But still we believe that the Holy Spirit is not withdrawn from us. Our praying meetings are continued, and are attended by goodly numbers, and with a great degree of fervency and solemnity. And there are numbers amongst us now, that are evidently subjects of the awakening influences of the spirit of God. Since the awakening began, we have observed not less than six days of public fasting and prayer. This I mention not by way of boasting, but as a mean which the Lord has manifestly crowned with great success, in carrying on his work amongst us. They have truly been days of great solemnity. Last week a general meeting was holden in this

place of two days continuance: Within the period, five sermons were preached, many prayers made, and a number of exhortations given. About three thousand were supposed to be present, and the exercises were attend d with great solemnity, and evident manifestations of the divine presence. The scene closed with the administration of the Lord's supper, to, as was supposed, about eight hundred communicants. And while these, many if not all, rejoiced and magnified the Lord, many others "beholding the things which were done smote their breasts and returned."

This meeting, we trust, the Lord is causing to operate, as a mean of reviving his work amongst us at this time. And we trust that numbers from adjacent towns, returned with wounded spirits and pricked in their hearts.

The truths which have been most frequently attended to, and most evidently succeeded by the blessing of God, in this revival have been the divine holiness and sovereignty, the grace of the gospel and the sinner's total depravity and dependence. And those who have obtained a hope, that they were the subjects of divine grace, have almost without exception, appeared fully, understandingly and cordially, to assent, to all those humbling doctrines of the Bible.

I shall conclude this narrative with some general information of the state of religion in the western district of this state.—In Bennington and Rutland counties, within little more than a year past, the spirit has been wonderfully poured out upon a number of towns, and about a thousand have been added to the different branches of the congregational Church of Christ.—Bennington, Sandgate, Rupert, Dorset, Tinmouth, Rutland, Branden, Pittsford, Benson and Orwell, have shared the most largely in this shower of divine grace. Not less than fifty have been added to the Church in each of these towns. And in several of them, there have been added to the Church more than a hundred. Most of the other towns, in those counties, have shared in some degree, and as the work appears still progressing, we hope the Lord has reserved a time of speedy and wonderful refreshing for them all. In the county of Addison, several towns have likewise been favored with some droppings from the same cloud. In Bridport, Addison and Weybridge, there have been considerable additions to the Church the winter past. In Chittenden, the most northern county in the district, there are very hopeful appearances. Within the year past there have also been settled in this district seven congregational ministers, and none have died or been dismissed. A number of Churches have also been formed, and there is a prospect of the speedy organization of a considerable number more. In Hebron, a town adjoining this, in the state of New-York, there has been a great awakening the winter past, and the work now appears spreading around them. No minister was ever settled with them, nor church formed, and the gospel but seldom preached. But the Lord has been pleased to pass over to their help, and to work amongst them for his great name's sake. Soon after the

work began, they engaged a candidate, the Rev. James Davis whose labours have apparentl been crowned with great success. A church is now organized there, consisting, I think, o more than fifty members, an the Lord is yet adding to them, as it were, daily.

Should not the friends of Zion rejoice and be strong in the Lord. From the east and from the west, from the north and from the south, are heard "songs, even glory to the righteous." The voice of the Bridegroom is heard in our land — The foolish and the wise are awakening from their long slumbers together. When the enemy came in like a flood, then did the Lord lift up a standard against them. Let saints rejoice in their king. Let Zion arise and shine, for her light is come. The Lord is gathering in his elect from the four corners of the earth. And have we not reason to believe, the great battle of God Almighty will speedily succeed this extensive and wonderful effusion of the Holy Spirit, that of late has appeared in our land and other parts of the world. Woe to the inhabitants of the earth, that shall survive this day of the powerful manifestations of divine grace, and be found amongst the incorrigible number, whom the Lord will destroy with the brightness of his coming!

I am your's, &c.

JOHN B. PRESTON.

Rupert, (Vt.) July 7, 1804.

Edinburgh Missionary Society.

THE Edinburgh Missionary Society was instituted in the year 1796. The first Sermon for its benefit, was preached in St. Andrew's Church, Edinburgh, by the late venerable Dr. Erskine, one of the chief promoters of the institution, when £.145 1 6 sterling were collected. Liberal collections and contributions were made by Christians of various denominations, in different parts of the country; and by the end of the year, the funds of the Society amounted to a sum that warranted the Directors to think of attempting a mission to the Heathen. From the Commencement of the Society, they had invited such persons as were inclined to devote themselves to missionary work, to come forward, and offer their services. Various candidates appeared.— They were examined with the most scrupulous attention; and those who were found qualified were accepted by the Society, and educated for their work, under the direction of a Committee appointed for that purpose.

The first attempt of the Society was on the western coast of Africa, to which they sent two Missionaries about the end of the year 1797. The proceedings of these Missionaries, and of those who were afterwards sent to the South-sea Islands, and to Jamaica, it is unnecessary to detail here, as they have already been presented to the public in the Reports annexed to the Sermons which were preached before the Society, and printed at their desire. Suffice it therefore to say, that the present state of the Society will appear from the Report of the Directors that was read to the General Meeting of the Society,

at their last anniversary; and as this Report has not appeared in any periodical publication, we presume it will not be unacceptable to our readers.

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Report of the Directors of the Edinburgh Missionary Society, to the General Meeting of the Members of that Society, held at Edinburgh, the 30th day of March, 1802.

ALTHOUGH nothing very remarkable has occurred in the transactions of the Society during the preceding year, the Directors think it their duty to embrace the opportunity which this anniversary affords them, of giving to the friends of the institution, a short statement of their proceedings.

They are happy in being able to inform them, that amidst all the sickness and mortality which have prevailed in Kingston, Jamaica, their Missionary there, Mr. Ebenezer Reid, has been mercifully preserved; and, by the last accounts, was labouring not only with much diligence, but with some appearance of success, among the numerous Heathen in that place. The meetings which he had opened for their instruction were well attended, particularly that on the Sabbath evenings; and there is reason to hope, that some of these poor neglected people have, through the blessing of God, experienced a saving change. Several white people, also, attend regularly and devoutly on these evenings; some of whom have acknowledged, that their design in going there at first, was only to ridicule and disturb the exercise.

Besides these meetings, Mr. Reid began in April last, a day-school, for instructing children in reading, writing, and the principles of religion. At first, few attended; but at the date of his last letter, the number had considerably increased. The Directors have the best reason to be satisfied as to the general propriety of his conduct. It has been repeatedly certified to them from a very respectable quarter, and for the satisfaction of those who are particularly interested in this mission, it may not be improper to quote what a worthy gentleman in Kingston says of him, in a letter to his correspondent in Edinburgh: "Mr. Reid is a truly pious man, and has much at heart the prosperity of the gospel. I believe he is doing good among the poor people here. His manners are so inoffensive, and speak so much love, that he is esteemed by all who are acquainted with him; and I have a hope, that he will also do good among some of the people here from Scotland, as many of them attend his meetings." But although the Directors have good reason to be satisfied with Mr. Reid, yet it must be evident, that in such a place as Kingston, the labors of a single catechist must be very limited. It has therefore been their earnest wish, to send out more laborers to that important station, and, in particular, a minister of the gospel. With this view, they published, in conjunction with the Glasgow Missionary Society, an address to the public, on this subject, in which were given the outlines of a plan that was approved of by both Societies, and such reasons urged as

were most likely to influence the minds of Christians; but as yet none have come forward to offer their services. The Directors of both Societies have this object much at heart, and will not fail to exert their best endeavors to promote it.

In the course of last month, they had the pleasure of receiving accounts from Mess. James Elder and William Scott, the two Missionaries who sailed for the South-sea Islands in May, 1800, along with some other Missionaries from the London Society. It was mentioned in the report of last year, that during their passage to Rio Janeiro, an uncommon sickness and mortality prevailed among the convicts that were on board the ship. Several of the Missionaries were taken ill; but all of them, except the Surgeon, recovered. It appears from their late dispatches, that after they left the coast of Brasil, the fever again broke out in the ship. Several of the Missionaries were seized with it; but all of them mercifully recovered, except one young man from London, of a weakly constitution, who died of it a few days after they landed at Port Jackson, in New South Wales, from which the letters are dated. Mr. Scott had constantly enjoyed good health since he left Britain: But Mr. Elder, whose medical skill enabled him to be very useful among the sick, and on whom the care of them devolved after the death of the surgeon, caught the infection, and was confined for some days to his bed. At the time of his writing, he was quite recovered, and expected in a few days, to sail for the place of their destination.* During the whole of their voyage, the weather had been remarkably favorable, and they speak much of the goodness of God to them in various respects. In particular, they mention, with lively gratitude, the blessing that has attended their labors, and those of their brethren, both amongst the convicts and the crew; several of whom, they have good reason to think, have been savingly turned to the Lord.

For a considerable time past, the Directors have had under their consideration, a proposal for sending a mission to the borders of the Caspian Sea.—They have been at great pains to procure the best information on the subject; and the result of their inquiries is in favor of the design. After much deliberation, many meetings, and fervent prayer for the Divine direction, they have at last resolved to attempt a mission to that quarter; at the head of which they propose to send the Rev. Henry Brunton, whose return from Africa was noticed in the last annual report, and whose tried abilities and zeal, entitle him to the confidence of the Society. His health is now reestablished, and preparations are making for his departure. It is expected that he and his companions will be ready to set out in a few week.†

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* Since this Report was read to the Society, the Directors have received letters from Otaheite, where their Missionaries arrived safe on the 10th July, 1801.

† Owing to some circumstances which occasioned the delay of this publication, the Directors have it in their power to mention, that Mr. Brunton and his companions set out

The Directors continue to pay all the attention in their power to those young men who are received by the Society, as candidates for Missionaries.—They are happy in stating, that those who, at present, are under their care, afford such proofs of piety, talents and assiduity, as encourage the most sanguine hopes of their future usefulness.

It is with peculiar satisfaction they have learned, that the translation of the scriptures into the Bengalee language, to which this Society as a body, and many of its members had individually subscribed, is now far advanced: a large edition of the New Testament has been printed; and a copy of it is at present in the hands of the Directors, which any of the members, who chuse it, may have an opportunity of seeing.

The Directors take this opportunity of returning their hearty thanks to the annual subscribers, and other benefactors of the Society. They acknowledge their obligations to the late pious Miss Fall, who assisted the Society while she lived, and bequeathed to them, at her death, a legacy of one hundred pounds sterling. To the late Mrs. Stevenson, Leith-Walk, whose worth was well known, and whose memory will be long and affectionately remembered by many who are now present, the Society are indebted for a legacy of fifty pounds sterling.

Notwithstanding these benefactions, the Directors are sorry to mention, that the funds of the Society still continue to decrease. Although the utmost economy has been studied in the management of its affairs, yet, for some years past, the annual expenditure has very considerably exceeded the receipts. This lays them under the necessity of earnestly soliciting the assistance of all the friends of religion. They have no wish to amass large funds, or to suffer any of the money with which they are entrusted to remain unoccupied; but as Missionary attempts among the Heathen are necessarily attended with great expense, their labours must be limited indeed, if they are not liberally furnished with the means of carrying them on. They are very sensible, that the scarcity and dearth

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in the month of April. They sailed from Leith to St. Petersburgh, where, agreeably to their instructions, they communicated their design to the Russian government, and obtained not only permission, but encouragement, to prosecute their undertaking. In consequence of letters which they received from M. Novassil'zoff, a nobleman of high character and great influence in the Russian court, they met kindness where ever they came. They arrived at Moscow on the 6th of June, at Serepta on the 7th of July, and at Astrakhan on the 22d of the same month. On the 10th of August they left that city, and proceeded towards the mountains of Caucasus. Having explored the country in different directions, which they were enabled to do in safety, through the kindness of Gen. Knoring, the Governor-general of these provinces, who ordered a guard to attend them, they at last have fixed on a place where they intend to settle; and where, from various circumstances, the Directors have reason to think they will enjoy very peculiar advantages for propagating the gospel. The Directors are desirous to follow up this remarkable opening of Providence, and propose to send out Mr. Brunton's family, and some additional Missionaries, in the spring, provided they can obtain the means necessary to enable them to do it.

which prevailed in the country these two years past, have put it out of the power of many pious persons to contribute as they could have wished, towards the salvation of the Heathen; but now that a kind Providence has restored plenty to our land, it is hoped that those who have tasted that the Lord is gracious, and who know, in their own experience, the value of the gospel, will gladly contribute, according to their ability, to help forward the work of the Lord. So shall the blesssing of many who were ready to perish come upon them; and "our God shall supply all their need, according to his riches in glory, by Christ Jesus."

And above all, brethren, you are most earnestly solicited to aid us by your fervent and persevering prayers. "Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." And may the happy time soon arrive, when, from the rising of the sun to the going down of the same, the name of Jesus shall be glorious; "when men shall be blessed in him, and all nations shall call him blessed. Amen. Let the whole earth be filled with his glory."

ANECDOTES.

IT is much to be regretted that the works of the illustrious Calvin are so little read in the present day. Every person who is acquainted with the writings of our most eminent reformers, both in England and Scotland, such as Hooker, Cranmer, Knox, &c. knows that no man was held in higher estimation by those distinguished characters than John Calvin, and no human compositions were more read and admired by them than his.—Nor was it only by persons of the above description that Calvin's writings were esteemed. The depth and ingenuity of his thoughts, the strength and accuracy of his reasoning, and the purity and elegance of his diction, have led many who had no relish for the gospel to peruse his works.

The celebrated infidel, Lord Bolingbroke, was a remarkable instance of this; and the following anecdote, in proof of it, may be depended on. One day, a Clergyman of his Lordship's acquaintance (Mr. C——h, who died Vicar of Battersea) happened to call for him, when he was reading in Calvin's Institutes.—"You have found me," said his Lordship, "reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "Doctrines of grace!" replied the Clergyman, "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear *you* say so," answered Lord Bolingbroke, "*you* who profess to believe and to *preach* Christianity. Those doctrines are certainly the doctrines of the Bible; and, if I believed the Bible, I *must* believe *them*. And let me seriously tell you, that I think the greatest miracle in the world is, the substance of Christianity, and its continued preservation as a religion, when the preaching of it is committed to

the care of such unchristian gentlemen as you."

OF THE ILLUSTRIOUS MADAME DE GENLIS.

MADAME de Genlis, in a late ingenious performance, makes the following just and striking remarks: "Examine impious men closely, and you will invariably find that they have no true knowledge of religion; that they have forsaken it without having studied it; that they oppose it without understanding it; and that they form their judgment of it exclusively on the pitiful sophisms and the superficial and lying productions of its detractors.—You will see that the true cause of their disgust with religion, is the severity of its morals, and the convenient pliancy of modern philosophy.

"Examine thoroughly the lives and conduct of the impious; you may find among them some natural virtues; but if they have strong passions, you will never find them moral men; and in the best of them, you will always discover a baseless system of ethics, full of contradictions, inconsistencies, and arbitrary principles, incessantly varying, according to time, place and circumstances."

These admirable remarks deserve to be carefully remembered. They exactly accord with what the serious reflecting mind daily observes in the world.

POETRY.

PRAISE TO THE REDEEMER.

JESUS how bright thy beauties are;
Thy lovely person how divine!
Who with our Lord shall we compare,
What glorious form can equal thine?

With gentle smiles sweet mercy spreads
Her kindest beams in his dear face;
His love our highest thoughts exceeds,
And claims our most exalted praise.

Let men and Angels both unite,
To speak the glories of our king,
With fear, and love, and vast delight
His lofty praise with rapture sing.

But what is men's or Angel's praise,
To our great King's immortal name;
The various glories he displays,
Shall better speak his power and fame.

Yet he approves our humble songs,
And bows his gracious ear to hear;
Almighty Lord, our joyful tongues,
Shall sound thy praise with holy fear.

We'll tell the world thy wondrous grace,
How Jesus dwelt in mortal clay;
And died to save our sinful race,
And wipe our vile reproach away.

Donations to the Missionary Society of Connecticut.

August 13th.	A Friend of Missions,	$ 5	58
	An unknown Widow,	5	
16th.	A Friend of Missions,	1	
25th.	Eliza W. Huntington, Agent for Female Society, Litchfield, for purchase of the Holy Bible,	33	56
		45	14